1: Nachtigall--128 E-5 (1952-1953) 1955 SC15 Paez SC15

/195 cont./

d) Death

761 776 165 164 [202] [762] According to the belief of the Paez, death occurs chiefly through the action of the evil shamans (nyic) or the evil spirits ec̆, tus̆, and gĕlyómp (see "Religion" /see pp. 191ff./). Included here also is the not infrequent cause of death through consumption. Causes of death of children are chiefly whooping cough, as well as stomach and intestinal disorders, the latter brought about by a diet very unsuitable for children. Suicide is completely unknown.

764 [763] [203] [765] [192] The death of a member of the community is passed on from man to man by members of the family and neighbors. There is no public mourning or lamentation; upon the death of small children, people act as though they were glad, since the children are now "little angels." (Among the colonists, as well as among the Paez, the Spanish word "angelito" is used.) In former times it was customary to abandon the house when death occurred and to leave the deceased and some food in it (Castillo i Orosco, p. IX).

764 184 The manner of burial is the same for men, women, and children; there are no social differences. A few customs in other Paez communities, however, differ from those of the Calderun. Therefore the burial of the dead in Calderas will be described first.

[77] [290] For burial the deceased is dressed if possible in purchased, that is, "white" clothing, even if he was the poorest of the poor and had never worn such clothing. For this reason the relatives incur considerable expense, which often cannot be paid for a long time. Burial takes place the day after death. Only the feet of the deceased are washed. This work, as well as dressing the deceased, may be done by relatives or even by outsiders; they must, /196/ however, always be men, even in the case of female deceased persons. The body is taken by two men on a bier made of two tree trunks to the graveyard next to the church, where two other men, usually relatives, have already dug the grave. The latter is trapezoid-shaped, a good shoulder's breadth at head height and narrower at the foot end. Its length is determined by the size of the deceased. The direction of the grave is completely arbitrary.

/277 cont./

The shaman learns the date of the second ceremony and principal purification through his signs from ec̆. He announces this date to those who participated at the burial. Those to be purified -- primarily the nearest relatives -- gather at the river and at a place set apart for this, marked by a number of flat stones. These are absolutely necessary; without stones, no purification site. First the people sit in front of the stones, and the helpers of the shaman fetch calabashes filled with water that is mixed with the s̆u herb and to which some cow excrement, standing ready in a pot at the same place, is added. The shaman has wound a liana around his staff. Even before the ceremony, he chewed coca and tobacco uninterruptedly and drank brandy copiously. First he goes to the left with the staff and liana and beats the air with both, as though he were struggling with invisible spirits. Then, always struggling, he goes in the other directions of the site, and, finally, once more to the left. There his helpers have dug a hole about 30 centimeters deep and 15 centimeters in diameter.

Now the linen of the deceased and the linen of the mourners which they used on the day of burial are brought forth. They are placed on the stones and then washed and rinsed long and vigorously by the widow and the daughter of the deceased.

The rest of the mourners, like the shaman, have been chewing coca the whole time and get brandy to drink from the teyu.

After the washing, the shaman next struggles as before, as though he wanted to drive invisible spirits away from the site of the purification ceremony. With wide sweeping blows he moves his tama /278/ and liana slowly through the air. In particular he turns to the left again, for to the left lives the evil ec̆, and to be sure, in the ground (*).

* The direction left has nothing to do with any geographical direction or with the direction of the river. They sit with their backs to the river.

/278 cont./

756 765 783 Then everybody goes, the shaman last, to the hole on the left side and spits coca into it; then everybody takes brandy and squirts it into the air toward the left. After that those who are to be purified start to undress, and each one takes a seat on one of the stones. The helpers of the shaman bring vast quantities of water -- always mixed with herbs and cow excrement -- in their calabashes, and then the very vigorous washing of the body begins. The water is first poured over the head, then over the body, front and back, so generously that everyone must have at least 25 liters of water run over him. The people themselves rub their bodies very thoroughly. In conclusion the shaman places a few herbs on the head of each one. After that, too, the shaman must again fight his battle with staff and liana in the air and squirt brandy toward the left. Then each one stands up individually and the shaman passes his shaman staff and herbs laterally around him from left to right and from bottom to top. Again and again the shaman and the people drink brandy, which they spit out in the air to the left.

After the ablutions of the mourners, followed by the ablutions of the assistants and the shaman, all sit down again in their old places, opposite the stones. The shaman sits down beside them, the staff stuck in the ground before him, his mouth completely full of coca and tobacco. In addition, at short intervals, he takes a [787] swallow of brandy. He sits this way for about 20 minutes, chewing [763] and drinking, and then he says that the signs in his hand are very bad and that soon someone will die. One of the young men present, the nephew of the deceased and helper of the shaman during the purification, asks who is going to die or whether it might even be he himself. The shaman, who has been talking monotonously to himself and keeps staring at one spot, answers, without turning his head, that he does not know who will die. The shaman remains sitting a while longer, constantly chewing coca and drinking brandy, and then he gets up and the people sit down in a row behind the stones, first the men, then the women. The shaman takes herbs in his hands, spits the freshly chewed coca with tobacco on them, and passes this around the bodies of all present, always from the lower left, up the side to the head, and down again on the right side, then up the back

756 /279/ and the front, and at the end he "sucks out," holding one
765 fist over the other, everything dirty, the last remnants of the pest,
783 from the body at three places. First, on the right side of the neck in the hollow of the collarbone, then in the middle of the head, and then he passes both hands along the arms from the shoulders down to the finger tips and sucks on the palms of both hands. Then he cleanses himself in the same manner, by passing his hands, filled with herbs, along his entire body from below upward, whereupon he goes to the left, to the hole, sticks his staff into it, and apparently disgorges something from his stomach, aiding this procedure by pressing his hands into the pit of his stomach. Then he vigorously spits into the hole what he has disgorged. After that he once again takes herbs and brandy, as well as coca, into his mouth and likewise spits them into the hole. Now he takes fresh coca, herbs, and brandy, chews this, and spits it on the tip of his staff and passes this over the bodies of all the people, moving first slowly, then faster from below upward, as though he were obliged to press out, from below upward, something inside the body. As he does so, he mutters words that are incomprehensible, and finally, after purifying each person, he hurls the pest, which is hanging on the point of his staff, away from him in a wide arc. He also cleanses the mountain of linen with his staff in the same way. afterwards he again takes coca and lime into his mouth, as well as herbs, among them always sũ̯ in particular, and puts the same thing into the mouths of the people. After that he rubs off his hands with sũ̯, spits brandy on them, and performs the same purification ceremony on the people as before, again passing over their bodies from below upward and finally sucking out the pest from their necks, heads, and hands.

The participants, at the moment of purification, are very serious concerning the matter. In between, however, they laugh and talk, and the men go about their occupation of straw-hat braiding.

After these three purifications in a standing position, a further purification in a sitting position follows, during which the shaman thrusts his staff into the ground in front of each person. After each purification he goes to the hole and spits everything into it

/279 cont./

756 vigorously, then always rinses his mouth with brandy and spits it
765 out in a spray. After this final purification, standing in front of
783 the hole, he moves his staff several times in a circle through the air from below upward and stabs into the hole three times with the tip of his staff, as though he wanted to thrust something corporeal from above into the hole with the staff. Several times /280/ he paces off the entire place, beating with his staff, always starting from the right and squirting brandy to the left about ten times.

To conclude the ceremony, the hole is covered with a stone, and water containing sũ herbs is poured over it. All the participants spit the herbs given to them by the shaman into a second hole about 50 centimeters away, rinse their mouths vigorously with brandy, and spit this also into the nearby hole. To conclude the ceremony lasting more than four hours, they are all given a swallow of brandy by the shaman and together spit this toward the left.

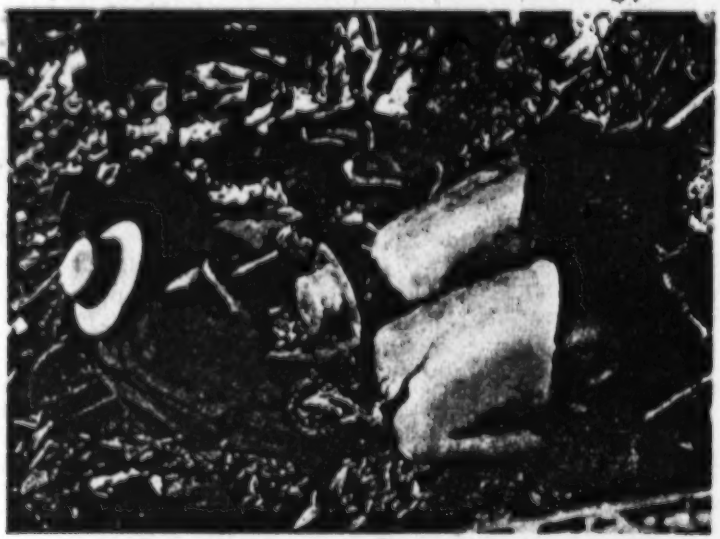
755 If the teyu is called to a sick person, before the actual treat-
756 ment he must determine the cause of the illness in a special séance. Like all sickness ceremonies, it begins about eight o'clock in the evening and usually ends several hours after midnight. For his séances he uses a specific place (kaci) where, in the presence of the patient, he receives his signs. In cases of serious illness, the treatment may also take place in the house, but then, if possible, ají and salt, things which Thunder does not like, should not be in the vicinity. In cases of particularly serious illness, the shaman may also go to a quiet place, free of human sounds and the barking of dogs, in order to receive his signs there alone.

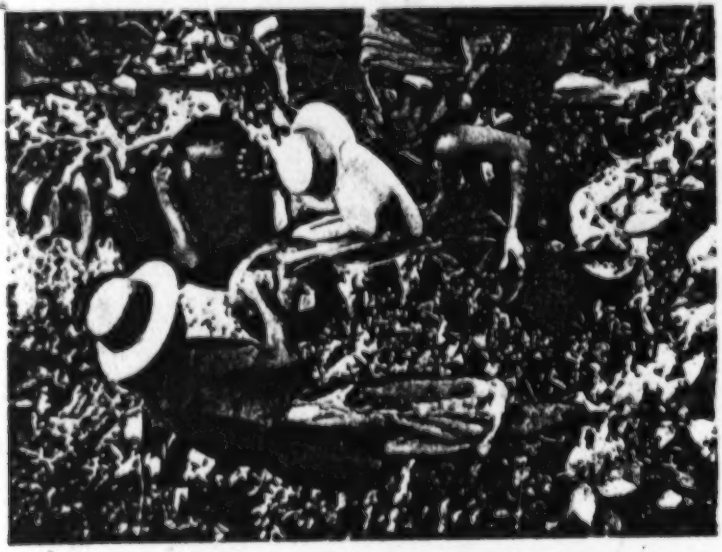
Before the start of the séance, the patient must give the teyu half a fiber bag full of coca, a bottle of brandy, and a few cigars, since without these things it is impossible for the shaman to receive his signs. He thrusts his staff into the ground, a little to one side, and then he sits down opposite the patient. He now takes his medicinal herbs out of his fiber bag and first makes up two equal little packets of various mixed herbs, each of which he wraps in a maize leaf. With every herb that he takes from his fiber bag, he first makes a pass around his own body in order to stimulate his blood and to receive his signs better. It may already happen here

1: Nachtigall--292 E-5 (1952-1953) 1955 SC15 Paez SC15

CV

764
765
783
756





Ills. 208 and 209. Ritual purification after a burial.

1: Nachtigall--293 E-5 (1952-1953) 1955 SC15 Paez SC15

756
765
783

Ills. 210 and 211. Sucking out the "pest."

456
●765
783

1: Nachtigall--294 E-5 (1952-1953) 1955 SC15 Paez SC15

Ill. 212. The shaman spits the "pest" into a hole.

Ill. 213. The shaman fights the spirits with staff and liana.

/CVIII is a blank page./

/235 cont./

753 783 j) When there is no blowing of remedies while at the montañas, bogs, or lagoons.

k) When there is no blowing of remedies prior to cutting wood for bridges, sugar mills, and canoes.

l) When, at the inauguration of a rancho or house, the house ceremonies have not been performed.

ll) When the house has been built over a Pijao "huaca," or when they merely come across one while working the land.

m) When the traditional ceremonies are not performed upon harvesting a new clearing.

754 753 783 n) Through the machinations of the sorcerers. These kill the most people, for they not only send the pest to persons, but also to the entire community. On the other hand, they provoke /236/ the Ghost, Rainbow, and Echi to anger and also do sorcery at the request of jealous or vengeful persons. The sorcerers have unlimited power.

Hernández de Alba, speaking of illness, generalizes in these words:

"Sickness was always thought to be caused by witchcraft or by someone's will. The evil force entered the body and made it impure; it had to be expelled or "cleansed," lest death ensue. If a delirious person told who was killing him, the individual mentioned was thought guilty; or, if, after a death, the face of the deceased should appear to somebody, [834] the person was considered responsible. These beliefs are still [821] in force today, and the Indians avoid the causes of sickness, [765] such as having sexual intercourse wit /sic/ a menstruating woman, exposing the body to bad weather while there is a rainbow, and neglicting /sic/ to bathe after a burial or to purify a house where a death ocurred /sic/" /cited in English/ (7).

7. Hernández de Alba, Gr. 1946, p. 955. See also Pittier de Fábrega, H. 1907, p. 325.

824 The plants marked with an asterisk were identified by the
[128] Herbario Nal. Colombiano, in particular by Dr. Jesús M.
[137] Idrobo.

[127] For the others, we were guided by the work, Plantas Utiles de Colombia /Useful Plants of Colombia/, by Dr. E. Pérez Arbeláez, published by the Imprenta Nacional de Bogotá in 1947.

75 The tẽ eu and the community. In every culture, medicine
182 performs an eminently humanitarian function. Its nature is
171 sociological. No matter what its methods may be, its purpose is to save human lives. It combats illness, but also prevents it.

75 Among the Paez, medicine cures and prevents. The
182 community and the family perform special ceremonies intended to achieve these two purposes of medicine.

755 When the pest (epidemic) has spread through the com-
*756 munity, threatening its subsistence, the authorities (cabildo)
182 invite the curer to conjure away the danger by performing the
[734] wẽ ká.

When the illness prevails in a single family, markedly decreasing its members, the eldest invites the curer to perform
● [765] the ut ká. After every burial the people must remove the ptans
[783] from their bodies and from the house where the death occurred. The curer is the only one who can do this.

241 The first fruits of plantings made on new lands not culti-
*756 vated before cannot be consumed until the curer has performed
783 the cleansing ceremonies. Thus, it is the curer who defends
182 the family -- preservation of the species -- who purifies the
789 harvests -- preservation of the individual -- and who also defends the community, warding off by means of his conjurations
*756 the epidemics and the individuals who threaten it. In 1952,
789 before an imminent attack by subversive armed groups on the
182 Parcialidad of Santa Rosa, the curer warded it off with maní de montaña /literally, "montaña peanut"/, chewed and blown on the path by which they were to come.

/244 cont./

takes two swallows: they blow one into the air and they drink the second one. What remains is sprinkled into the air. Those present are lined up in a row, and the curer again beats with the tama, first around the front part and then around the back part. He casts the collected dirt into the hole, covers it with a stone, and tamps down the earth. Now the people, clean of ptans, go to the house of the deceased.

Yat put (house-blown). After the ceremony of the Ut Peu, all the people go to the house of the deceased, which they do not enter until the blowing of the house has been done. Everyone who was in the house comes out. The curer prepares the same three calabashes of remedies which he used in the Ut Peu. He pours out the calabash of water-diluted cow-dung at the spot where the corpse lay, doing the same with the second one. With the third, that is to say, the one made up of shu and shulape, he sprinkles the entire house (patio, walls, rooms, roof). With this the people can go in and its occupants will continue to live. Dr. Hernández de Alba describes the cleansing as follows:

"A month after the death, a shaman purifies the house. The relatives and friends kill a pig, cut it lengthwise in two halves, one for the shaman, the other for the ceremonial banquet. The shaman sweeps the house floor with the pig's legs and some special branches, with /sic/ are later buried. He chews coca, says some unintelligible words, and spites /sic/ leaves on the house walls. The residents and guests then enter the house for the final proof of purification. The shaman, standing in the center of the house, gives a dog half a tortilla. If the dog does not die, he divides the /245/ others /sic/ half among those present. He does the same with a piece of cooked meat, and if the dog still does not die, he bdows /sic/ chicha in all directions in the hut, and then divides what remains with those present. The hut and food are then declared clean. The food is then eaten and much chicha drunk" /cited in English/ (8).

/245 cont./

765
756
783
[113]

8. See: "Mitología y Cuentos de la Parcialidad de Calderas, Tierradentro /Mythology and Tales from the Parcialidad of Calderas, Tierradentro/," Revista Colombiana de Antropologia, 1953.

[114] This type of cleansing has not been confirmed by any informant, curer or layman, young or old, male or female, from the Parcialidades of Santa Rosa, San Andrés, Calderas, Togoima, Avirama, or Mosoco.

342
796
756
[241] Conjuration of the new rancho. To protect their fields from the voracity of wild animals, they build a small rancho. Before occupying it, they perform the following conjuration. The curer blows remedies in the center of the rancho where the hearth will be. He digs a hole and buries shu and shulape. He makes a fire and casts fiundayuskei and bitopiskue into it. He gathers up all the ashes and throws them outside the rancho. He revives the fire again and roasts a green ear of maize, which is given to a dog to eat. If the dog does not die, it is a sign that there is no pest there and the owners can occupy it. In the opposite case they must abandon it. In Santa Rosa the Té eu eats the ear of maize.

This same ceremony is performed upon beginning a house. They give the dog roasted maize since it is not the season for green ears. Then they drink chicha and aguardiente.

241
756 E huse uña (clearing-eat). The harvesting of the crops from new clearings must be initiated by the curer. The owner of the field provides coca, tobacco, and aguardiente and invites the curer. The entire family goes to the field.

The té eu prepares a calabash of remedies based on Chayuts, shugues, tayuskei, echiutse, ul fiñi, tatse. He sprinkles the clearing with this. He distributes as many bundles of remedies as there are persons present, for them to chew, to swallow the juice, and to rub their bodies with the remainder.

?:Hernández de Alba E-5,4 (no date) 1946 SC15 Paez SC15
Moguex

The graves were "large and deep," and chiefs were buried with some of their wives and with food and chicha (Cieza, 1932, ch. 32). 764 766

In Colonial times, according to Del Castillo, the *Páez* removed a dying person from his hut but burned the house if anyone died in it. They had given up cremation, however, and buried in the earth, building a fence around the grave. Today, they cover the corpse with a white shroud and place it in the middle of the house with candles and flowers. Here it is watched over one night by relatives and friends, and then buried in a cemetery, where each relative tosses some earth into the grave saying, "Go with God." The mourners then bathe in the river without disrobing, and in the evening hold a banquet with chicha, sancocho (vegetable stew), meat, and tortillas. For 9 days a cross, a container of water, and a candle must be kept on the deceased's bed, the water being kept there so that the soul may drink. The relatives pray every night. A month after the death, a shaman purifies the house. The relatives and friends kill a pig, cut it lengthwise in two halves, one for the shaman, the other for the ceremonial banquet. The shaman sweeps the house floor with the pig's legs and some special branches, which are later buried. He chews coca, says some unintelligible words, and spits leaves on the house walls. The residents and guests then enter the house for the final proof of purification. The shaman, standing in the center of the house, gives a dog half a tortilla. If the dog does not die, he divides the other half among those present. He does the same with a piece of cooked meat, and if the dog still does not die, he blows chicha in all directions in the hut, and then divides what remains with those present. The hut and food are then declared clean The food is then eaten and much chicha drunk.

178 764 [763] 765 764 765 756 783

The modern burial customs of the *Moguex* differ somewhat from those of the *Páez*. The former dance for 9 days before and after burying a dead child. Because of the special ceremonies for adults, young Indians gather and prepare wood to be burned at their own funerals. When an adult dies, relatives and friends bring wood, food, and money to the house, and work for his family, who pray and weep for 3 days over the body. On the fourth day, they carry the body in a procession to the cemetery. Upon passing a house or inn where the deceased was accustomed to take chicha, they stop and drink. The burial procedure is like that of the *Páez*. Back at the house, they purify the objects used by the deceased over the fire, and leave his clothes and the hide he used as a bed at the river 9 days, after which they may be used. Meanwhile, the guests remain with the deceased's family, helping them. On the 9th day, they extinguish all lights and go to the nearest hill to mourn, while a shaman remains in the house to catch the soul of the deceased. He chews coca, spits it in all directions, and beats around with sticks to make the soul come out. Then he lights

764 184 [766] [535] [275] [783] 765 756 787 775 184

7:Hernández de Alba E-5½ (no date) 1966 SC15 Paez SC15
Moguex

the fire and turns on the lights, and everyone returns to examine a layer of fine ashes placed beforehand at the door. If the ashes shows the footprints of an angel, they believe that the soul is saved, but if the footprints are those of a bird, they believe that the soul is condemned to hell. In some cases they ascertain the fate of the soul by the kind of bird prints.

WARFARE

The *Páez* and *Moguex* were particularly warlike. Their attacks were staged in the morning, accompanied by yells and the sound of trumpets, horns, sea shells, and drums. They were generally armed with great spears or pikes, spear throwers, and slings. When fighting, they would first hurl javelins with their spear throwers, then use their slings, the missiles for which they carried in a pouch, and finally pick up their spears or pikes for man-to-man struggle. They also formed closed squadrons, men with clubs alternating with spearmen. The former would step forward to wield their clubs, and then draw back to their positions for protection. Their best defense was on high ridges, from which they rolled large stones on their enemies. They perfected these natural defenses by cutting or camouflaging paths on which they prepared ambushes. They built trenches or pitfalls, which caused the attacking Spaniards much trouble.

The principal enemies of these peoples were the *Pijao* and the Spanish soldiers. The *Páez* remember the *Pijao* well, and call the stone statues in their territory "portraits of Pijaos," and the painted tombs, "houses of Pijaos." They are afraid to see the statues or visit the tombs.

To insult an enemy killed in war, they cut off his penis and placed it on the road.

Some historians ascribe cannibalism to the *Páez* and the *Moguex*, which seems to have no basis in fact. They kept trophy heads and stuffed the skins of their enemies, but did not eat their foe. There are, however, numerous historical references which state that in the wars against the Spaniards, the *Páez* left the bodies of dead enemies for the *Pijao* to eat, and that they cremated their own dead or dried them over a slow fire, which Friar Pedro Simón (1882–92, ch. 23) mistook for a means for preserving the flesh so that it could be eaten later.

As war trophies, they kept enemy heads, which they preserved with resins, and the skins of their entire bodies, which they filled with ashes (Aguado, 1931, vol. 3, book 16, ch. 3). They even preserved the heads of the Spaniards' horses. They carried these trophies to wars, meetings, and feasts.